

within the past year suppressed thirteen of the forty-two saloons of the neighborhood and has thus raised its own moral tone. In doing that the Negroes secured the help of the white citizens by, first, a careful study of conditions, and, second, a presentation of facts by charts and plans, based on the records of the police and health departments. This action on the part of the Negro leaders in this community explains in large measure the attitude of the City Council in its welcome to the League. — *Outlook*.

The other meeting was that of the Clifton Conference, so called because it was held in the home of Mr. W. N. Hartshorn, at Clifton, Mass. Gathered there from the 18th to the 20th of August were the presidents of thirty-four institutions for the education of Negroes, besides representatives of missionary organizations, officials of the International Sunday-School Association, church leaders, and business and professional men. Among the conferees were both Southerners and Northerners, both Negro and white. The President of the Conference is a well-known Baptist clergyman of Atlanta, Ga., Dr. John E. White. Another member of the Conference was Bishop Wesley J. Gaines, who was born a slave. Side by side in the Conference were Gen. Robert D. Johnston, once owner of slaves and officer of the Confederate army, and Major-Gen. O. O. Howard, distinguished as an anti-slavery man and a Union officer in the war. Institutions so widely different in character as Atlanta University and Tuskegee University were represented. The purpose of the Conference was twofold: First, to discover the present moral and religious condition of the Negro race; and second, to discuss the practicability of the International Sunday-School Association's furnishing to Southern educational institutions for the Negro leaders to promote Sunday-schools in Negro churches. In brief, consideration of the general object of the moral and religious elevation of the race was accompanied with the consideration of a specific plan. Members of the Conference found encouragement not only in what was said and what was undertaken, but in the very fact of the gathering itself. These two meetings, that of the Business League and that of the Conference, represent the two sides of human progress, neither of which should ever be forgotten. On the one side, "If any will not work, neither let him eat"; on the other side, "The things that are not seen are eternal." — *The Outlook*, New York, September 4, 1908.

The Negro and the Sunday-School

To bring representative men of the white and colored races together in conference on the Negro problem is a difficult undertaking. Mr. Smiley made an experiment in this line at Lake Mohonk several years ago, but he did not think it wise to repeat it. The Southern conferences on education have discussed the question on all sides, but always in the absence of the Negro. Mr. W. N. Hartshorn seems to have achieved a degree of success in bringing representatives of both races on a common platform at his home in Clifton, Mass., last week. About seventy educators, pastors, and laymen, representing thirty-two Southern institutions, spent three days in talking over past and present conditions of the Negro, his needs and how to provide for them. The gathering was distinguished by the presence of two veteran soldiers of the Civil War who fought on opposite sides, Gen. Oliver O. Howard, of Vermont, and Gen. Robert D. Johnston, of Alabama. The special object of the Conference was to consider how to coördinate the Sunday-school movement with the educational work among the Negroes. The final "findings" of the Conference as summed up in a brief statement were mostly those which already had been found in other conferences. They recognize the wonderful progress of the Negro since emancipation and the work of educational institutions, especially in Bible instruction. They affirm that the fundamental need is the development of right moral motives and high standards, which must be accomplished through the moral and religious instruction of the children and youth. They declare that the Sunday-school properly organized and conducted is a most effective agency for doing this work, and from this basis a practical program is proposed: the inauguration of plans for systematic courses of Sunday-school training in colleges and schools for Negroes. To work out this scheme a large number of members of the Conference, mostly officers of these institutions, were appointed a committee of the International Sunday-School Association, of which Mr. Hartshorn is chairman. Important possibilities are foreshadowed in such a plan, and those who attempt to formulate it and put it in operation may be assured of the sympathetic interest of those in the North and in the South who realize that the moral and spiritual as well as the intellectual elevation of the Negro race is essential to the welfare of the whole nation. — *The Congregationalist*, Boston, August 29, 1908.